of the sequence, — act, thought, act. The error is made if we allow suggestions of vanity, superstition, speculation, or imagination to become confused with the second stage and to enter into our conviction of what it is best to do in such a case. This is what was done when goblinism was taken as the explanation of experience and the rule of right living, and it is what has been done over and over again ever since. Speculative and transcendental notions have furnished the world philosophy, and the rules of life policy and duty have been deduced from this and introduced at the second stage of the process,—act, thought, act. All the errors and fallacies of the mental processes enter into the mores of the age. The logic of one age is not that of another. It is one of the chief useful purposes of a study of the mores to learn to discern in them the operation of traditional error, prevailing dogmas, logical fallacy, delusion, and current false estimates of goods worth striving for.

38. The ethical policy of tlie schools and the success policy.

Although speculative assumptions and dogmatic deductions have produced the mischief here described, our present world philosophy has come out of them by rude methods of correction and purification, and "great principles" have been deduced which now control our life philosophy; also ethical principles have been determined which no civilized man would now repudiate (truthfulness, love, honor, altruism). The traditional doctrines of philosophy and ethics are not by any means adjusted smoothly to each other or to modern notions. We live in a war of two antagonistic ethical philosophies : the ethical policy taught in the books and the schools, and the success policy. The same man

acts at one time by the school ethics, disregarding consequences,
at another time by the success policy, in which the consequences
dictate the conduct; or we talk the former and act by the latter[1]

39. Recapitulation. We may sum up this preliminary analysis
as follows: men in groups are under life conditions; they have
needs which are similar under the state of the life conditions ;
the relations of the needs to the conditions are interests under
the heads of .hunger, love, vanity, and fear; efforts of numbers

1 See Chapter XX